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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—MR. GEORGE CRAWSHAY writes from London to the *Times of India* calling attention to a circular signed R. Montgomery, issued in the Punjaub some months after the outbreak of the Mutiny, in which acknowledgment is made of the error committed by Indian Governments in recognizing Caste and in excluding Native Christians from Government employ. A number of lessons learned at that time have since been forgotten. So unwilling were our rulers to give the slightest token of recognition to Native Christians, that in the early months of the Mutiny Lord Canning refused to receive a deputation from this body, who wished to give an expression of their loyalty. At present the Protestant Native Christians of India exceed in number the entire body of Parsees. We can imagine what an uproar there would be if there was the slightest unwillingness to employ Parsees in Government offices. The circular, which is brought forward as in some way a reproach to Lord Lawrence, simply aims to remove a disability under which Native Christians had unjustly laboured. The writer says: "*I shall be* happy (as far as I can) to advance their interests equally with those of the Mahomedan and Hindu candidates. Their future promotion must depend on their own merits." The men that saved India had a right to recommend the removal of a disability so dishonouring to our rule.

—THE fact that an erroneous announcement of the acquittal of the conspirators in the DeGa case was greeted by large crowds with approving shouts has been variously commented upon. We do not think these expressions of feeling can well be explained without reference to the spirit of caste rivalry. Everything is looked at in its bearing upon the caste or class ; and men will rejoice at the acquittal of a prisoner because thereby some apprehended stigma is averted from their division of the population.—By the by, we notice that the *Indian Statesman* quotes with approbation our remarks on the acquittal of William Shepperd. At the same time, it gives in full the names of the jurors, *pour encourager les autres*. We had no knowledge who the jurors were when we made our comment, and in all such cases prefer not to know.

—WE notice that the House of Commons are about at length to lay hands on 'the palladium of English liberty,' the Jury institution, and reduce the number of jurors from 12 to 7 except in cases of murder or treason, and not insist on unanimity. We are very glad of it, having often had occasion to point out the defects of the present system. But the change, it seems to us, is still more needed in cases of murder, and the House ought to carry the one right principle clean through.

—No one can read without profound emotion the account of the destruction of the *Northfleet*. It repeats to us, in terrible accents, the lesson we are so slow to learn, that immense responsibility attaches itself to human existence. On board the vessel that ran the *Northfleet* down some one individual was unmindful of his duty. Commissioned to keep a bright look-out ahead he probably allowed himself to doze for a moment; or it may be that the men had been heavily drinking before they embarked and were unfit for duty ; or some officer had neglected his duty, leaving all to the pilot or the helmsman. It seems a very small thing for a man not to keep his eyes open ; but this small thing neglected may send 300 men or women to a watery grave. This responsibility attaches to all life, although it is only in extraordinary instances we perceive what vast issues hang upon our fidelity. The conduct of the commander of the *Northfleet* will excite admiration, while the selfishness of some of those who were saved, as disclosed in their own account, contrasts painfully with it. The heroic self-sacrificing man dies, the man who ignores others in his determination to save himself if possible, lives. How evident is it that we have in this life only a part of the government of God, and that there is a time and place of rectification in the future. How cruelly selfish, yet how *natural*, the conduct of those on board the steamer, steaming away as rapidly as possible to avoid a bill for damages, and thus causing the death of multitudes. The love of money is the root of all evils.

—WE have the pleasure to mention the arrival of Mr. Gayford, a missionary of the body of Friends, who expects to labour at Jubbulpoor. We also understand that a missionary has arrived from America, to join the Rev. Mr. Lohr in the Raepore Mission.

—WE have heard of nearly 20 seekers of salvation since last Saturday.

WHY is fiction heard as though it were truth, and truth as though it were fiction? All are familiar with the answer said to have been given to this question by Garrick, the actor : We utter fiction as though it were truth, while you, the clergy, preach truth as though it were fiction. There is no doubt that the matter is rightly put. But there is a question back of this : Why do so many ministers preach the truth as though it were fiction ? The reason is, if we mistake not, that the people wish them to do so. They come to church for the very reason that the truth is to be preached in a way that will allow them to go away as they came. They do not wish to be different from what they are ; God wishes them to be different from what they are ; there is no lack of earnestness or energy or plainness in God's message ; but it is delivered in a way that does not constrain men to fall then and there at the feet of God, delivering up their sins and receiving the Holy Ghost to fashion their hearts and lives anew ; in a way that lets them go as they came. Let a man begin to preach God's truth with the plainness and earnestness that belong to a message of life or death, and he is immediately denounced as 'a common ranter,' and the Christians who when they come together try to get unconverted persons to submit at once to God and receive Christ as their Saviour, are spoken against as a vulgar, ignorant body, half-crazy after excitement. In the January number of the *Sunday Magazine* is an article by Dr. Guthrie, the editor, in which he says :

"People may talk of extravagance and want of taste and refinement. But does the mother when she hears her infant scream, and sees it borne away before her eyes in the roaring flood, bear herself calmly and coolly as she takes measures to save its life? Was it as one goes to waken another to their daily labours that Lot entered the houses of his sons-in-law, drew aside the curtains, and told them to arise and flee for their lives? I can fancy the bound with which he burst into the apartment; the terror expressed on his countenance; the loudness of his cry ; how he shook his grey hairs and bewailed their folly when they refused to rise, treating him 'as one that mocked.' We should oftener see *something like that in the pulpit*—in the manner and passions and fervour and fire of the preacher, were the messenger of God sufficiently alive to the danger of those he is addressing—addressing, alas! as coolly as if they were in no danger at all; and oftener also, did the audience realize the brink on which many of them are standing, would they, breaking through all the rules of conventional propriety, give audible expression to their anxiety and alarm in the old cry, 'Men and brethren, what shall we do?'"

Now this sort of thing will not be tolerated in our respectable churches. Truth must be spoken as though it were fiction. People must not be spoken to as though they were in the slightest danger of going to hell. The truth may be uttered ; there is no objection to that ; but it must not be spoken with the tone, the manner, the urgency appropriate to truth. It is the business of the preacher, by his calm, quiet utterance, his elegant if not eloquent way of stating it, to leave the impression that there is nothing very vital at stake. And for the most part he succeeds remarkably well. His audiences conduct themselves with great decorum, and go home very well content with their own goodness in having listened well and worshipped so solemnly. If one of their number should fall into a fit there would be considerable agitation and some approach to excitement ; but the physical danger would be thought to excuse this breach of decorum. But if the preacher should get a glimpse of the awful soul-danger of many of his hearers, and resolve, in God's grace, to do what he could to get them saved that very hour, his congregation would be greatly affronted.

MEN love darkness rather than light ; not rather merely, but with a marvellous inten-

sity compared with their feeling for truth. The goddess Gunga, polluted with the sins of the millions who washed them off in her, and not sufficiently purified by bathing in the waters of the Godavery at Nassick a few months ago, is now trying the efficiency of a tank at Combaconum, in the Madras Presidency. At the particular hour when the Ganges is supposed to enter that tank, vast multitudes assemble and rush with such impetuosity into the water to get their own sins washed away that many of them would be drowned, were it not for the considerate forethought of the authorities in having removed a good deal of the water previously. Here is a notable fact; men have such faith in this idle and preposterous dream that they are willing to expose their lives for the illusory advantages offered. No evidence of the truth of this story was ever obtained or ever sought; whether the shastras sanction it or not is a matter of no importance; in fact proof would be an impertinence; our people believe it and our fathers believed it, —that is enough. One would expect that a people so eager to wash in a sin-cleansing stream would have some deep sense of sin; it is not so; anything like deep contrition is very rarely seen among them. The people that thus bathe have not the slightest idea of giving up sin, nor is it expected from them. But they all have the idea that a state of *poonya*, righteousness, has many advantages connected with it; a man will prosper in the world, the gods will help him and his. As the lower class of Roman Catholics value the opportunity of confession at Easter as enabling them to wipe out old scores with God and begin anew, so it is with the Hindoo pilgrims. It is a proverb among the Hindoos that there is no scamp like the man fresh from Kashi (Benares). His debts have been paid and he has opened a new account. The great want of man is to sin comfortably; the monitor within must be silenced; and Hinduism and all the other religions of man's devising are means employed to ensure this end. A religion that comes to them announcing that all those old scores stand against them, is at once felt to be a deadly enemy and is resisted accordingly, however loudly it may declare that it brings them a full salvation for all and from all their sins. This is the tremendous disadvantage under which the Gospel lies; it takes away from the sinner his imagined righteousness, and flies right in the face of his great desire to sin comfortably.

We have been requested to publish the following abstract of the Report of the Fund for the Relief of European and Eurasian Poor for 1872:

This fund was first suggested on the 21st November 1871, and commenced active operations on January 1st, 1872.—2. Its aim is to relieve deserving European and Eurasian poor, who, from sickness or want of employment often need *temporary* help.—3. Its mode of relief is by tickets for bread, rice, and wood. Tea is occasionally given, and in emergent cases rent is paid, but *no money* is given except under special circumstances. Where there is a fair prospect of employment elsewhere, railway fares are paid, a ticket being secured at the station.—4. Each case is visited before relieved, and every particular obtained, and a printed form filled up: One question is—"Any relief elsewhere?" This fact of visiting each case has protected the fund from much imposition. Many instances can be given.—5. During the past year 213 cases have been relieved, classified as follows:—36 Europeans, 161 Eurasians, 16 West Indians—*i.e.* 73 men, 62 women, 73 children—*i.e.* 154 Protestants, 57 Romanists, 2 Non-Christians. 6. *Relief* given has been as under:—bread 7,358 loaves, rice 5,362 lbs., wood 10,444 bundles. Rents paid have amounted to Rs. 76, schooling Rs. 47, fares by railway and boat Rs. 130-3. Granted under special circumstances Rs. 178-12.—7. Under the head of Fares by Railway, &c., are the following particulars:—Sent to Bhosawul 1, to Poona 5, to Kurrachee 3, to Lahore 1, to Allahabad 2.—8. Many have adopted this fund as a medium of relief, and have refused to give money to those who go from house to house. The Treasurer will attend to any case sent to him; and the Committee desire that it should be stated in this abstract that if through this fund, or some such channel, relief were given, instead of by money, much waste and imposition would be avoided.—9. Annexed is the statement of account for the past year.

Receipts.	Rs.	a.	p.
Donations and Subscriptions	1,732	4	0
Interest	7	0	10
	1,739	4	10

Disbursements.	Rs.	a.	p.
Printing, &c.	37	8	0
Contractors' Bills	1,170	4	7
Paid Rent, Schooling, Railway fares, and special grants	431	15	0
Paid for Tea	31	8	0
Balance in hand	68	1	3
	1,739	4	10

T. K. WEATHERHEAD, Treasurer.

Girgaum Mission Church, 19th Feb. 1873.

The Bombay Guardian.

SATURDAY, FEBRUARY 22, 1873.

CHRIST'S DIVINITY. VI.

We have shown that nothing said with reference to Christ's humanity, in the slightest degree affects the testimony concerning his *divine nature; any more than language used* concerning man's mortality at all contradicts the language appropriate to him as an immortal being. In like manner, Christ in his complex nature, at once divine and human, is Head of the Church, and Head over all things to the Church; in this capacity he exercises functions which in a given period in the future he will need no more to exercise; the last sinner will have been saved and the redeemed will all have been presented perfect before his Father. Language appropriate to this mediatorial office will be found in the Scriptures, and it does not in the least invalidate the proof of his divine nature. The one question before us is, In all that is said about Jesus Christ in the Bible, is there any clear and unmistakeable affirmation of his divinity? Well, there is, and we do not think any candid reader of the Bible can fail to see it. It is found in the Old Testament and it is found in the New; in the Gospels and in the Epistles. The same works, the same authority, the same perfections are attributed to him that are attributed to the Father. It is only because he is divine, one with the Father, that the Scriptures so unhesitatingly glorify him as the Saviour of men; for the true God is a jealous God who will not give his glory to another, and who pronounces a curse upon any man or system that glorifies a mere creature for man's salvation. The Father that dwelleth in me, He doeth the works, says Jesus, and he immediately adds: "I go unto my Father, and whatsoever ye shall ask the Father in my name, I will do it." Notice these words, I will do it. It is Christ that answers our prayers to God; it is he that accomplishes through his disciples similar works to those which he wrought upon the earth.

Now we may not be able to understand how all this is consistent with that unity of God which is declared just as emphatically in the New Testament as in the Old. But the question for us is, Is it true? Not, Do we understand it fully? What do we understand fully? 'We shall know, if we follow on to know the Lord.' It is not for the pupil to say to the Master, You are not following the right method in giving me instruction. In making a revelation of himself to us, God has reference to the present state of our faculties, our present power of apprehension, and puts the things in the form best calculated on the whole to give us knowledge of the truth. Some of the things we now learn may be of the nature of scaffolding, to be some day taken down; woe unto him who now scorns it or kicks it away! he will fall and that disastrously. But what is scaffolding and what is *bonâ-fide* structure we cannot now say, and it will be presumptuous in us to attempt to say it. The one thing we have to do is to honour the Scripture and receive all its testimony concerning God the Father, the Son, the Spirit, the one living and true God in whom we live and move and have our being; the only wise God; who only is holy, who only is good; to honour the Son as we honour the Father; to honour the Spirit as God. Doing this we become wise unto salvation; we obtain that knowledge which is eternal life (John xvii. 3), and may even say with John, We know all things. We speak not of mere intellectual knowledge, but of the heart's reception of the word of life. When we reach heaven we shall exclaim with a new emphasis, Oh the depth of the *riches both of the wisdom and knowledge* of God, displayed in the revelation given unto us! So the Jew who has at length been enabled to see the glory of God in the face of Jesus Christ, sees in the Old Testament a glory and a wisdom that he never saw before; the word of God is among the all things that have become new to him.

We have scarcely referred to the direct evidences of Christ's Divinity. We have dealt with those things that are regarded as unfavourable to this doctrine, knowing that if any of our readers, Native or European, who may have been in doubt of it, will once get their minds disabused of the bias caused by these supposed difficulties, a very cursory perusal of the Scriptures will show them the direct proof of his divinity. We conclude with a few texts that plainly teach the doctrine: John i. 1-14; Col. i. 16, 17; Isaiah ix. 6; John iii. 13; v. 21—23; x. 30, 37, 38; Matt. xxviii. 19, 20; and any ordinary reference Bible will show a great number of others. But our readers will bear in mind that a mere belief in Jesus Christ's divinity, is not salvation; salvation is in that act of faith whereby you receive Jesus Christ as your Saviour.

MAY WE LOOK FOR MIRACLES? II.

The question with which our first article concluded, was this: "Are the people of Bombay in as favourable a position to attain to a recognition of the truth of the Gospel, as the people of Ephesus were when first visited by Christian evangelists?"

To guard against misapprehension we say at once that the evidences of Christianity presented to the honest and unbiassed inquirer

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this day in Bombay, are ample, are overwhelming. The writer of these lines should be the last one to disparage these evidences, seeing that they were the means of bringing him out of the deepest night of infidelity. No one has any right to ask for greater proof; and the man who will do justice to this proof will not ask for any more. But the writer must in fairness acknowledge that his mind had been brought into a condition favourable for the appreciation of this testimony, by sorrow and disappointment and by the consciousness of spiritual needs that no philosophy could satisfy. It is an acknowledged matter of difficulty in this country, where so many nationalities and interests are represented, when any case affecting a particular class or a particular sect is to be tried, to find jurors who can judge the case dispassionately. Now the people of Bombay, whether Hindoos, Mahomedans or Parsees, have systems of their own to which they cling with extraordinary tenacity; any system that comes to them with the demand that they should abandon their own hereditary system, arouses by this simple fact the sternest resistance of their nature. But will you not examine our proofs? we say to them; they reply, We think it a sin to entertain the slightest doubt of the sufficiency of our own religion, and so we decline making any inquiry about yours. Some of them are willing to hear what we have to say about our religion, and are quite willing that we should think well of it as they do of theirs; but that is all. Now upon a people so strongly attached to their own religion that they will not inquire as to the evidence of yours, your historical proofs, your proofs from prophecy, your internal evidences, your testimony are all lost. The most powerful of all these is testimony when it tells of a living, present Saviour giving joy and power to the soul. But for whom will this evidence avail? For those only who are dissatisfied with their own systems, and who are conscious of some need that has never yet been met. The people are not in a position to estimate the historical or prophetical evidence. To appreciate the purity and beauty of Christ's character they need to have an admiration for moral excellence which they have not. Even the people of Nazareth, among whom Jesus seems to have lived nearly thirty years, were so far from being prepossessed in his favour, that he met with a severer treatment at their hands than at those of any other people out of Jerusalem. Men resent nothing so much as that which condemns them. God knew this; he knew that whatever bore the stamp of man's own character might easily find currency with men, but that whatever bore the stamp of God's true character would be instinctively and bitterly resisted by men; knowing this, he chose the Jews, and prepared them by special training for the advent of Christ, that the difficulty of receiving him might be reduced to a minimum. Notwithstanding these many centuries of training, they would not have him, they put him to death. One would have thought that if any people could have dispensed with miraculous testimony regarding the Messiah, it would have been the Jews; yet this kind of evidence was given to them in immense profusion. This testimony was not indeed thrown away. It had the effect of drawing attention to him very powerfully; men listened with great curiosity when he opened his mouth; and though great people, the men of reputation, the 'wise and prudent,' did not believe on him, many of the common people did.

We find then a great gulf yawning between the claims of Christianity and the Native mind in this country. But we are far from having stated the matter fully. The people of Bombay see that they who urge the Gospel upon their acceptance, are but a limited class among Europeans, and that the great majority of the people called Christians have no solicitude for their conversion. They see also a great deal in the lives of these Europeans that is very repugnant to their ideas of propriety. The more they see of Europeans, the more strongly they resolve to cling to their own religious systems. They say, The great majority of these sahebs seem to have no faith in their own religion; what madness would it then be in us to embrace it!

But—it will now be said—there is a portion of the people of Bombay who are in a different position from this. They are educated; they are acquainted with history; they can appreciate the evidence from prophecy. They are aware too that the sacred books of the Hindoos are not worthy of confidence, being in direct conflict with known scientific facts. Here is a class specially prepared, as the Jews were. Surely the evidences of Christianity are sufficient to carry conviction to their minds, and there is no need of the supernatural evidence that was given to the people of ancient Ephesus.

Well, we will consider this question in our next article.

WHAT IS TRUTH?

He that hath suffered in the flesh hath ceased from sin. (1 PETER iv. 1.) More correctly rendered this would be, He that suffereth in the flesh. He that does so presents his body a living sacrifice. He in whom grace has so triumphed over nature that he is willing to suffer any pain that may be inflicted, will be proof against temptation, and sin shall have no dominion over him. The next verse shows that it does not refer to a triumph obtained at death, but while we are alive.

Above all things have fervent charity among yourselves. (8.) Love to one another: this is above all in importance. If we were like-minded with Christ we would estimate Christians by their love, and think far more highly of one conspicuous for this than of one of extraordinary eloquence or literary power. Well, let us above all things seek this fervent charity, and rejoice in progress made in this more than in any other kind of progress.

As every man hath received the gift. (10.) To each Christian is given some particular gift which he is to administer for the profit of the church, the body. Let him not be ambitious of figuring in some other line, but find out what gift has been or is being bestowed upon him, and be faithful in the ministration of that. But how is it that we see so many Christians without any particular gift, any special capacity for promoting the growth and purity of the church? It is partly owing to the neglect of their religious teachers to show them this feature of their calling; for a man will not receive the gift unless there is a foregone desire to be useful, with a readiness to sacrifice ease and inclination. There are many churches in which, practically, there is no such thing known as the necessity of forsaking all things to follow Christ; and until men come up to the Gospel terms of discipleship, they cannot expect that the Lord will commit his gifts to them.

Manifold grace. (10.) In his next epistle, 1st chapter, Peter illustrates this variety of grace. All Christians are stewards with regard to Gospel blessings; and no one has a right to go on accumulating treasures of divine knowledge without doing his best to impart to others. It is not impossible that Christ would willingly see many of our home congregations that gather complacently, Sabbath after Sabbath, year after year, to hear some eloquent minister, scattered to the winds that each hearer might learn to say 'Come' to others, and get rid of some of his accumulated stores.

Think it not strange. (12.) In order that the fiery trial may not seem strange to us, Christ tells all seekers at the very outset to be prepared for crucifixion.

Partakers of Christ's sufferings. (13.) At the time poor Peter had a great dread of being in any way identified with the suffering Jesus; he forsook and then denied him. What he then so carefully shunned he learned afterwards to prize as a great privilege. As our participation in the sufferings of Christ will be our joy in the revelation of his coming glory, says Peter.

Feed the flock of God. (v. 2.) Peter, as a co-presbyter, gives these elders the exhortation addressed to him by the Lord before he went on high.

Not for filthy lucre. It is singular that both Peter and Paul in speaking of the episcopate, that is, the eldership, the ministerial office, should so constantly deprecate the motive of filthy lucre. They foresaw the tendency of things; Paul took care to put his own 'willingness' into the most unquestionable form; could we do better?

Ensamples to the flock. (3.) The leaders of the flock should keep well ahead of the rest in self-denial, humility, purity and all Christian attainments.

A crown of glory. (4.) Provided you seek this reward, pure and simple, and are not actuated by considerations of temporal advantage. 'Thou in thy life-time hast received thy good things,' would be a sad word to fall upon our ears.

As a roaring lion. (8.) They that are paralyzed by the roar of the lion are easily devoured. The roar is that we may lose faith. It comes in the form of a dreadful threat, either of the ruler or of the family or society.

Whom resist. (9.) There is a resemblance between this passage 5-9 and James iv. 6, 7, which shows that one of the writers was acquainted with the other's epistle.

After that ye have suffered a while. (10.) The original does not say this, but 'you suffering a little.' They were to be made perfect in and through the suffering. How much importance Peter attaches to this matter of stability, stedfastness!

Through the knowledge of him. (2 PETER i. 3.) Whom? The 1st and 2nd verses show that Peter is not careful to distinguish between God and Jesus our Lord. It is one righteousness of the two; one knowledge of the two.

To glory and virtue. Through, rather. Either, —called us to come to him through glory and virtue or—called us through the glory and virtue of Christ.

Having escaped. (4.) Escaping.

To your faith. (5.) Rather *in* or *through*. Through faith, win for yourself virtue, through virtue knowledge. Use what you have as the means of having more. Unto him that hath shall be given.

In the knowledge of—Jesus Christ. (8.) It is by the knowledge of Christ we win these successive graces. This thought embraces verses 2-8. Peter like Paul counts all but loss for the excellency of the knowledge of Christ.

If ye do these things ye shall never fall. (10.) There is then such a thing as knowing that we shall never fall, and it is in doing the things here indicated that we obtain this assurance. These are the things that pertain to life and godliness given us in Jesus Christ, mentioned in v. 3. They are given us, as money may be deposited in our name in a bank, to be drawn out as we realize our need and take the necessary steps.

Everlasting kingdom. (11.) It is spoken of as future. In a sense we are in the kingdom of God, which is righteousness, peace and joy in the Holy Ghost. We are on the frontiers, not yet in the capital.

I will endeavour. (15.) Therefore he wrote these epistles.

Eye-witnesses of his majesty. (16.) The transfiguration is mentioned by Matthew, Mark, Luke, and here by Peter. And by John also, i. 14.

CORRESPONDENCE.

THE MIRACLES OF THE BIBLE.

To the Editor of the "Bombay Guardian."

SIR,—In your leading article in the issue of Saturday last you incidentally state—"It was a very small thing comparatively for the sun to stand still at the command of Joshua." You perhaps know full well what physical sequential phenomena and events are comprised in the stand-

ing still, and the resuming the usual course, of the sun. Do you believe, could anybody believe, that such a thing did take place, knowing that the rest of the world, and even the prophet and the historians of the chosen people of God themselves, are silent about the awful natural phenomena that could not but have attended the event?

A. C.

16th February 1873.

[We are not aware that any 'awful natural phenomena' would necessarily have attended the event related in Joshua. We now know what the contemporaries of Joshua did not, that the staying of the sun in its course through our heavens would be accomplished by the arrest of the earth in its daily revolution. As for the idea that the earth could not be arrested without dreadful convulsions, and the launching into space of every moveable thing, it is utterly baseless. All that is necessary is that the arrest should be sufficiently graduated, and it might be accomplished without anybody's being made aware of it by sensation. To illustrate the matter. We examine a drop of water and we discover that it is like an infinity with reference to the immensity of the display of the divine wisdom and power that may be made therein. And so a minute of time is an age with reference to the scope furnished for the processes of God. Light travels at the rate of about 200,000 miles a second A mile contains about 63,000 inches. So we have 12,600 millions of inches through which light travels in a second. But light does not go through a single inch without an immense number of undulations, each of which is a measure of time. So that a single second of time is, to the divine mind, divisible into billions of intervals, and each one of these is long enough for omnipotence to be at leisure in it. Now take the first of these intervals and let it be accompanied by a retardation of the earth's movement so slight as to be beneath our power of expressing it; let the next interval witness the same amount of retardation enhanced in the slightest degree; the next a similar enhancement, and so on all through the billions of intervals, and it is evident enough that the momentum will be easily annihilated in a minute. What is truly remarkable is that the sacred historian describes both the sun and moon as standing still. Until the revolution of the earth on its axis was discovered, nobody could have told why the moon should stand still. But now we see that it must have been so; that stoppage of our globe which caused the sun to occupy the same part of our heavens, caused the moon also to remain in the same part of the sky in which she was. The moral government of the world is of infinitely higher moment than the merely material government of it. In revealing himself to man, God has successively put his hand upon everything he has made in such a way as to show men that all things as they have been created by Him are subject to Him, and that redemption is a work pre-eminently glorifying to Him.—Ed. *B. G.*]

Epitome of News.

Saturday, February 15, 1873.

—*Home News:* A fine emigrant ship, the *Northfleet*, of 945 tons, was on Wednesday night (22nd January) lying at her anchor off Dungeness not very far from the shore. In addition to her crew, she carried a large number, that is about 340 passengers, mostly navigators, who were going out to Tasmania to work on the main-line railway. Many had wives and children on board. The captain who was to have been in charge of her had been obliged to remain in England, being subpœnaed in the Tichborne case, and the vessel was commanded by Mr. Knowles, a true English sailor, who had been allowed to take his newly-married young wife on board. All were asleep except the watch, but there was a good look-out kept, and a large light was burning from the masthead. Suddenly the watch beheld a large steamer bearing straight down upon the *Northfleet*. They hailed and shouted, but in vain, and in a few moments, as it must have seemed to them, the steamer struck the vessel full amidships, cutting her down to the water's edge. The flood poured in with terrible rapidity, and the *Northfleet* began to sink. Then came the frightful scene that might have been expected, considering the character of those on board. Here was no case of the *Birkenhead*, whose story of perfect discipline and manly self-restraint brings tears into strong men's eyes to this day. The captain, by dint of the most desperate exertion, managed to get off one boat-load of women and children, but for the other boats the rough navigators fought furiously, the crew were overpowered, and thirty men got away, leaving the other women and children to die. In the course of the struggle Captain Knowles used his pistol, and wounded one selfish fellow who resisted orders, but in the end there was one fearful fight for the boats, and then the *Northfleet* went down. The captain's girl-wife was saved, but the brave man himself sank with his ship, having done his uttermost to save those in his care. Some who leaped overboard, and some who escaped being drawn into the vortex, were picked up by boats, but it is certain that more than 300 persons perished together in that sea. Perhaps the worst, assuredly the most repulsive, portion of the tale is that the steamer which had sunk the ship never sought to save the passengers, but went off as rapidly as possible. She is thought to be a foreign vessel, and large rewards have been offered for her identification, and telegraph messages have been sent to the consuls at the ports. She must have been damaged, so can hardly escape recognition. This frightful catastrophe has not been equalled for many a year, and the circumstances make it the more striking, as the ill-fated *Northfleet*, lying at anchor near our shore, had done all that is dictated by seamanship, and was presumably in perfect safety. Her loss is due to wicked and wanton carelessness, aggravated by conduct of base heartlessness. To escape some pecuniary penalty, the steamer captain left to their fate the unfortunate creatures whose ship he had destroyed.

—The United States troops have been defeated in an engagement with the Medoc Indians in California.

—Two new bills are about to be introduced into the Prussian House of Legislature, which will seriously interfere with the present arrangements of the Catholic clergy, and, it is expected, will very much offend the Pope. One of the conditions imposed by the new measures will be that no person but a German shall be appointed to any clerical office in any part of the Empire.

—Dr. Pusey is said to be dangerously ill in Italy.

—Obituary of the Week:—Lord Lytton; Dr. Lushington; Gen. Sir John Scott, K.C.B.; Sir W. Davison, K.H.; Mr. Graves, M.P. for Liverpool: the Hon. and Rev. Baptist Noel; the Hon. Mrs. Wodehouse Currie; Lady Wolseley; the Hon. and Rev. S. Best, M.A.; Col. J. T. Barr, Bo. S. C.; T. Cotterell, Esq., ex-Sheriff of London; the Rev. C. Laing, Bo. Ret.; Surg. R. Shaw, Ben. Ret.

—The middle of August is spoken of as the time for the final discharge of the war indemnity, and the evacuation of France by the Germans. The French Assembly will then, it is said, be dissolved.

—United States traders have concluded a bargain with the Republic of San Domingo for the acquisition of the Bay and Peninsula of Samana.

—Dr. Hessel, chaplain of the German emigrant ship *Wangerland*, has been arrested on the charge of murdering the girl Harriet Buswell at Great Coram Street.

It would appear from subsequent proceedings that this is a case of mistaken identity.

—*Swiss Times:* "A lady upon whom Professor Albini, of the University of Naples, has twice performed the operation of transfusion of blood direct from the artery of a lamb, is experiencing great benefit from it. The professor has been requested to send an account of this important operation to the Medical Scientific Academy of Paris, and also to that of St. Petersburg."

—*Record:* "Mr. W. T. Charley, M.P. for Salford, preached on Sunday evening in the Victoria Theatre, New Cut, to a large congregation. The services commenced at seven o'clock, and consisted of singing, prayers, and the reading of a special lesson. The hon. member, who preached last evening for the first time, gave an earnest address on the words, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" (James ii. 5.) He commenced his discourse by wishing all his hearers a happy new year, and said he could not present anything more likely to bring happiness to a poor man's home than these words. The hon. gentleman, who was listened to with the deepest attention, exhorted his hearers to accept the free salvation offered through faith in the atoning blood of Christ, and appealed to them that as nothing was so certain as death, and nothing more uncertain than the time of its coming, he would urge them to lose no time, but at once, before they slept, to make their peace with God. A short prayer-meeting, after the close of the ordinary service, was held, and was attended by a large part of the congregation."

—The *New York Herald* of the 25th Dec. says: "Shortly after four o'clock yesterday morning, a fire was discovered on the groundfloor of the Hippo Theatre building, in Fourteenth Street, known of late as Barnum's Museum. Some ninety or a hundred animals were caged in the building. As the noise of the fire and the heat grew, gradually their excitement increased. The great roaring of the lions, the deep growling of the tigers, the sharp, spiteful snarling of the leopards, the bellowing of the elephant, the chattering of the monkeys, the screaming of the deer and giraffes, the grunting of the hogs, and the thousand other sounds which animals possess to give vent to their rage or despair, all united in one great chorus, in which no one sound, however loud, could be distinguished. It is said that the roar of the lion, brave to the last, was still heard when all others had ceased, and it became a fact that all the animals, with the exception of three, had been roasted alive."

—*Liverpool Post:* "The Chancellor of the Consulate-General of Brazil communicates to the editor of the *Liverpool Daily Post* the following very rare news, just received, and solicits the insertion of the same in to-morrow's edition of the said paper. It is taken from a correspondence dated Rio de Janeiro, Dec. 8, 1872, published by the Lisbon *Journal de Comercio* on the 27th of the said month:—'There is living in Cabo Frio, province of Rio de Janeiro, a poor man named José Martins Coitinho, born in Saquarema in 1694, and being now 178 years of age; his descendants reach the number of 204 persons.—Consulate-General of Brazil, Liverpool, Jan. 2, 1873."

—*Times of India:* "The following are the remarks of the Judge of Tanna in reference to this subject (intemperance), forced from him, as it were, after sentencing some drunken wretch to death. He says:—

"'I cannot, however, conclude these remarks without recording, not for the first time, my protest as a criminal judge against the system in force here with regard to the public sale of spirituous liquors. More than a year ago, in reply to a call from Government for my report and opinion on the alleged abuse of preparations of hemp, I had the honour to address Government in the following terms:—"3. It would, I think, be desirable so to tax ganja, bhang, and other intoxicating preparations of hemp, as to make them expensive. Speaking, however, for the Tanna and Colaba portions of my judicial district, I strongly recommend a much higher excise duty on the manufacture of spirituous liquor. It is within my experience that much violent crime is committed in this district under the influence of drunkenness. The very low price of liquor places its use within the means of the poorest class of the Katkaries, Mhars, Mhangs, and Kolis. It is well known that natives of India do not drink in moderation,—they look on the pronounced feeling of intoxication as the value of their money, and when intoxicated do unlawful acts for which they often afterwards suffer, and which they would not have done if the opportunity of getting drunk had not been, as it were, offered to them.' The inebriety of a large proportion of the inhabitants of the Tanna and Colaba collectorates is a public scandal, in my opinion demanding serious consideration and vigorous action from Government. It is a well-known fact that in most villages a man can get liquor sufficient to intoxicate him for one anna and a half. If liquor were made accessible to the public only under proper restrictions, I should expect to see a diminution of 50 per cent in offences accompanied by violence.'"

Monday, February 17.

—*Friend of India:* "To-day the Rev. J. Murray Mitchell, LL.D., will leave Calcutta, and in a month he will bid farewell to India. If the successful general or the accomplished administrator deserves a grateful farewell from the country which he has served, how much more a missionary who, while distinguished in his own church, has spread his influence far beyond it, so that he has won the regard alike of his own countrymen and the natives of all creeds and classes. Nor does he stand alone, for his wife has proved to be quite as effective a missionary within the narrower but not less influential sphere of woman. After nearly a quarter of a century spent as one of Dr. Wilson's colleagues in Bombay, and a change of labours at home, Dr. Mitchell has again given five years of unceasing toil to Calcutta and Simla. A cultured scholar whose career reflects honour on his native University of Aberdeen; a Christian gentleman whose catholic sympathies attracted all, and specially the Natives who were his principal care; a loyal Presbyterian whose Scotch training made him the worthy successor for a time of a man like Dr. Duff, Dr. Mitchell, in this also like him, used all his powers successfully to link Christianity with our administrative progress, and to represent the high calling of the Missionary alike in the

fermentation of Native Society and in the Universities. India can ill spare such men, but India overworks them. In the interesting ceremonial of Tuesday, when, after laying the foundation-stone of what we may best describe as the Female Education Propaganda of the Free Church of Scotland, the Lieutenant-Governor and the Foreign Secretary gracefully and earnestly complimented them on the success of their labours, Dr. and Mrs. Murray Mitchell brought to an appropriate close this the second period of their work for India."

—"The Brahmo Somaj of Calcutta has made its first tentative effort towards supplying a body of definite beliefs and practical worship, which may, or may not, be considered an authoritative creed, so vaguely is it put forth. Eleven dogmatic utterances lay down a pure Theism; an immortality of progressive advance; intuitive faith and the volume of Nature as the 'scripture' of Brahmoism; daily worship consisting of adoration, contemplation, gratitude, and prayer for deliverance from sin; gratitude and love towards 'gifted men' from Moses to Chaitanya; the way of salvation as lying in worship, good company, and good books; Brahmoism as natural religion: God's acceptance of all men who have faith and righteousness as belonging to one caste; four sets of duties to God, to self, to other men, and to animals; atonement by reconciliation to a just God who accepts the soul that prays having been chastised with adequate agonies; and salvation as consisting in the growing deliverance of the soul from sinful desires and deeds, through the companionship of God, who is the Brahmo's heaven."

—"Dr. Duka, the Civil Surgeon of Darjeeling, reports, in the last *Medical Gazette*, a remarkable medico-legal case which finds no parallel in the pages of Dr. Chevers' great work on Medical Jurisprudence in India. At the end of October last a solitary hut on the road to Sikkim was burned down, and an old Booteah woman and her grandchild of 4 were destroyed. The bodies presented a charred mass not dissimilar, if we may judge from the drawing, from those found in Pompeii. The surgeon came to the conclusion, after careful examination, that the woman and child had first been hacked to pieces by a Kookrie wielded by a butcher, who had then charred the remains to conceal the crime. This proved to be the case. Two Booteahs, one of whom has turned Queen's evidence, committed the crime for the sake of some rupees and ornaments. The other is to be tried for murder."

—In September 1872 the Moravian Society for Propagating the Gospel among the Heathen, organized in 1787, held their 85th anniversary at Bethlehem. They have, throughout the world, 100 mission stations, employing 3,767 labourers of all classes. Upwards of three hundred schools are kept up, and the number of converts is 69,404, or more than three times the number of church members in the whole Moravian denomination in Europe and America."

—*Indian Statesman:* "The effect of vegetation upon the rainfall has been illustrated so well in the case of the island of Ascension that we presume no one will now be found to doubt that trees attract rain. Some observations have lately been conducted in the island of Santa Cruz, West Indies, in view of ascertaining these effects, and the result provos that in the case of that island wholesale destruction of forests has converted what was once a garden into a barren waste. The history of these two islands is of deep importance to the Government of this country. For as British capital, we hope, will one day be attracted to India, we may look forward to extensive clearances of our indigenous forests, and consequent diminution of the rainfall. It is difficult to interest people in the future of a country they themselves regard as but a place of temporary sojourn: hence managers of our plantations who are not proprietors are inclined to ignore the harm inevitable on forest denudation. Attention was drawn to the havoc committed in our forests some two years back, but little heed has been given to it, and unless the matter is pressed closely on the attention of the Government the fertile provinces of Eastern India may yet become as barren as Sind or Arabia."

Tuesday, February 18.

—*Lucknow Witness:* "The *Indian Church Gazette* is very naturally disquieted in mind by the news of the organization of a Methodist Church in Allahabad. This event 'demonstrates on the very scene of the recent Conference, and within a few weeks of its occurrence, the utter hollowness of the principle of Christian union which it represented. * * * * Christian union on the evangelical basis is a gigantic sham.'

"What, then, is Christian union on the High Church basis? Which is the more edifying spectacle—Presbyterians, Baptists, and Methodists working side by side in peace and love, or High Churchmen, Broad Churchmen, and Low Churchmen wrangling and chafing within the pale of a single organization? Our contemporary faithfully omitted to tell his readers that the Presbyterian and Baptist missionaries had bidden their Methodist brethren welcome to the city, and he seems not to have known that the Conference at Allahabad had cheered heartily when the Rev. Mr. Fordyce spoke approvingly of the labours of these Methodist brethren, and expressed a hope that they might enlarge their efforts. Some people seem so firmly attached to nominal union that they are incapable of understanding the true unity of Christian hearts. Surely it would be a blessing to Calcutta if a hundred new Churches could be formed there, provided each one was the outgrowth of a genuine work of grace. The world will never be converted until Christians cease to be afraid of one another, and learn to praise God for every movement which contributes directly to the increase of the number of believers, and to the weakening of the kingdom of Satan."

—"The Rev. J. H. Messmore, of the Lucknow Methodist Mission, left for America by yesterday's train. Mr. Messmore came to Lucknow nearly twelve years ago, and has performed much more missionary labour in the city than any other single person. He has given his attention chiefly to work connected with the Press during the past two years, and as managing Editor of the *Witness* has made himself pleasantly acquainted with many of our readers.

"Mr. Messmore is a Canadian, and a loyal subject of the Queen, and, now that he has gone, we may say that he has been much more amused than annoyed by the speculations of some contemporaries about the nationality of the paper with which he has been connected."

Wednesday, February 19.

—H. M.'s Troop Ship *Serapis* arrived yesterday from England with troops.

—*Indian Statesman:* "We understand that on Wednesday next a new mill for the manufacture of paper will commence working at Girgaum. The works are under the superintendence of a practical man from home. If the climatic difficulties said to exist can be overcome, the proprietors, with the large amount of material available all over India, should not only supply local requirements, but export largely.

—"Old Indians have been in the habit of treating the use of forged certificates by domestic servants as a very trivial offence, and many amusing stories are told of the occasional misuse of these documents. That they can be obtained for a few pice is generally known, but those who concoct them will probably be interested in learning that the District Magistrate of Umballa has sentenced a table-servant to five years' imprisonment for making use of them."

—*Madras Standard:* "A serious accident is reported from Vizagapatam as having occurred there on the 22nd ultimo. About 40 miles from the town a portion of the road from Vizianagram to Bowdara was being repaired by the P. W. Department, and it would appear that some 45 coolies were digging a pit for supplying gravel for the repair of the road. It seems to be a common practice with the coolies, though repeatedly warned of the danger, to undermine pits in order to facilitate labour, and in this instance it was carried out to such an extent as to bring down a portion of the earth, burying four men and twelve women. An inquiry is being made into the matter."

—*Telegraph:* "The barque *Cadmus* has brought home a letter from M. Pavy, the young and wealthy French explorer, dated from the eastern coast of Wrangell's land. Carrying with them a huge portable raft of inflated caoutchouc bags, upon which to cross any breaks of open water, the party had travelled northward until they reached a great river flowing from the north-west, and running at the rate of six knots an hour. Following the course of this grand current towards the north, they came, some eighty miles from its mouth, upon a level plain, over which, for an area of many miles, were scattered remains of the Mastodon, the antediluvian elephant of the Arctic zone. One of these huge monsters, the tusks of which projected above the snow, was dug up, and was found to be in a perfect state of preservation. In its stomach were the remains of its last meal—bark and grass, and fragments of boughs—which showed that the ice-bound plain must once have been a fertile valley. Nor were these dead and frozen giants the sole tenants of this desolate expanse. The region abounded with polar bears. Arctic animals were numerous; while above the huge river, and over each of its banks, hovered countless myriads of fowl. What, however, is most important in M. Pavy's despatch is that his observations fully bear out those of Kane and Morton. The further north he pushes, the milder and the more equable does he find the temperature become. He is at present wintering in Lat. 75 deg. N. in the valley of this great river. But when Spring arrives he intends to push on due north in direct quest of Morton Ocean, upon which he will embark in his great raft and endeavour to coast its shores."

Thursday, February 20.

—*Freeman:* "The Rev. W. C. Van Meter worked a hand-press himself to print the first 10,000 Testaments in Rome, for which American Sunday-Schools provided the means. The work is now completed, and now they need funds to print 40,000 more at once."

—The *Freeman* states that the *Pall Mall Gazette* has an able article on charitable wrong-doing in the metropolis. Reference is made to a religious service at which every one who comes gets a dole of bread, "accompanied with no harder labour test than that of listening to a hymn and a sermon." It is maintained that, in so far as it saves every one who comes to the service from the need of having to provide a breakfast for himself, it puts almsgiving in direct antagonism to work. This is only a sample of a hundred other agencies which are all aiming at the same mischievous end.

—*Lancet*, Jan. 18th: "All travellers in Asia Minor must be aware of the dearth of educated medical practitioners in that country. A few European or American physicians, who have been sent out by various Missionary societies, find their services well appreciated, but their number is quite inadequate to the wants of the population. Foremost among these Medical Missionaries is Dr. H. S. West, who resides at Sivas, and has enjoyed a large practice among the natives, having performed more than a thousand operations on the eye, and removed over a hundred stones by *lithotomy*. He proposes to establish a medical department in connexion with the Central Turkey College at Aintab, on the same plan as that at Beirut, which is already doing good work for the Arabic-speaking population of Syria." Dr. West appeals for professional and other aid.

—The same: "At the special invitation of the Viceroy, Dr. Letheby has gone to Egypt to investigate the capabilities of the country for the production of beet-root sugar."

—*Indian Statesman:* "A potter of Agra, while digging near the Taj, came upon a copper utensil containing several silver coins, some of the time of the Pathan, and others of the Mogul emperors."

Friday, February 21.

—*Pioneer:* "Bhagulpore is infested just now by Cashmeree vagrants, over a hundred strong, who have been brought together there from different parts of Bengal in view to their deportation out of British territory. These gangs of gypsies are, we understand, not true Cashmerees, though commonly styled such. Many of them come from trans-Indus countries, and have wandered in gangs over all India and Burmah. They are a fearful nuisance in a Bengalee village, where they terrify the women into fits, bully the men, and generally end by levying contributions as a bribe to move on. Their ostensible occupation is traffic in false stones, pearls, and sometimes ponies. One gang has accumulated a wonderful collection of gold coins of all countries and ages in the course of its wanderings. The expense of deporting these lusty beggars is, of course, no trifle. It would be cheaper for Government to stop them on the frontier at the outset, than to let them pillage up and down the land for years and then pay their passage home when their wallets are filled. We are indeed a singularly forbearing, somewhat stupid, lot of despots after all."

—Deaths last week 279.

—*Overland Mail*: A stringent Bill for the suppression of drunkenness has passed the French Assembly without a division.

A Carlist defeat is reported from Madrid, with the loss of thirty-five killed, many wounded, and twenty prisoners.

Mr. Bright has signified his intention of resuming his Parliamentary duties next session.

In the Tichborne Claimant contempt case Mr. Skipworth has been sentenced by the Court of Queen's Bench to three months' imprisonment and a fine of 500*l.* The Claimant finds security for 1,000*l.* not to attend any more meetings.

The hearing of the unfounded charge of murder against Dr. Hessel has attracted much attention.

The London School Board, by 23 votes to 15, decides on religious examinations by the committee of management.

The *Northfleet* Relief Fund amounts to 4,000*l.* The divers have commenced operations on the wreck. The steamer that cut down the vessel is reported to be the *Murillo*.

The Exchequer receipts from April 1 to January 25 amount to 57,174,034*l.* as against 55,339,533*l.* last year.

The Bank rate of discount was reduced on January 30 from 4 to 3½ per cent.

Amongst the deaths recorded this week are Colonel J. Stubbs, Madras Staff Corps; Lieut. Colonel C. Daviniere, Madras Retired; Major E. Jones, 20th Regt.; Major Shipton, late 33rd Regt; Capt. J. Mush, 17th Regt.; Capt. G. W. Oakes, Rombay Retired; Professor Sedgwick; Dowager Lady Bridport; and Sir. R. De Burgho.

It has been decided to apply to the Court of Chancery for power to appropriate the balance of the Cotton Famine Relief Fund, amounting to about 130,000*l.*, to the erection of a convalescent hospital between Lytham and Blackpool.

Mrs. Lydia Sherman, who is known as the "Connecticut Borgia," on account of the wholesale poisoning of which she has been guilty, has for some weeks past been undergoing trial at New Haven for the poisoning of her last husband. On January 11 she was found guilty of manslaughter, and was sentenced to imprisonment for life. At the conclusion of her sentence, it is reported that "she gracefully curtsied acknowledgement to the Court." She is described as a woman of prepossessing appearance, and was a Church-member of very "pious" proclivities. She has made a confession since her sentence, which tells her crimes at great length. She says she has poisoned two husbands, four of her own children by her first husband, a step-son and step-daughter, children of her third husband, and she refers to the mysterious deaths of another husband and also two others of her own children, though she does not say that she killed them. Eight deaths are, however, enough to be responsible for.

The corner-stone of an American Protestant Church was laid in Rome on January 25. It will, when completed, be the first edifice devoted to Protestant worship yet erected within the walls of the city. Its site is in the Via Nazionale, a new street leading from the railway terminus to the centre of Rome.

Selections.

THE ENDUEMENT OF THE SPIRIT.

PRESIDENT C. G. FINNEY.

Since the publication in *The Independent* of my article on "The Power from on High," I have been confined with protracted illness. In the meantime I have received numerous letters of inquiry upon that subject. They relate mostly to three particular points of inquiry:

1. They request further illustrations of the exhibition of this power.

2. They inquire, "Who have a right to expect this enduement?"

3. "How or upon what conditions can it be obtained?"

I am unable to answer these inquiries by letters to individuals. With your leave, I propose, if my health continues to improve, to reply to them in several short articles through your columns. In the present number I will relate another exhibition of this power from on high, as witnessed by myself. Soon after I was licensed to preach I went into a region of country where I was an entire stranger. I went there at the request of a Female Missionary Society located in Oneida county, New York. Early in May, I think, I visited the town of Antwerp, in the northern part of Jefferson county. I stopped at the village hotel, and there learned that there were no religious meetings held in that town at the time. They had a brick meeting-house, but it was locked up. By personal efforts I got a few people to assemble in the parlour of a Christian lady in the place, and preached to them on the evening after my arrival. As I passed round the village, I was shocked with the horrible profanity that I heard among the men wherever I went. I obtained leave to preach in the school-house on the next Sabbath; but before the Sabbath arrived I was much discouraged, and almost terrified, in view of the state of society which I witnessed. On Saturday the Lord applied with power to my heart the following words, addressed by the Lord Jesus to Paul, Acts xviii. 9, 10: "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." This completely subdued my fears; but my heart was loaded with agony for the people. On Sunday morning I arose early, and retired to a grove not far from the village, to pour out my heart before God for a blessing on the labours of the day. I could not express the agony of my soul in words, but struggled, with much groaning, and, I believe, with many tears, for an hour or two, without getting relief. I returned to my room in the hotel, but almost immediately came back to the grove. This I did thrice. The last time I got complete relief, just as it was time to go to meeting. I went to the school-house, and found it filled to its utmost capacity. I took out my little pocket-Bible, and read for my text: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I exhibited the love of God in contrast with the terrible manner in which He was treated by those for whom He gave up His Son. I charged home their profanity upon them, and as I recognized among my hearers several whose profanity I had particularly noticed, in the fulness of my heart and the gushing of my tears I pointed to them, and said: "I heard these men call upon God to damn their fellows." The words took powerful effect. Nobody seemed offended, but almost everybody greatly melted. At the close of the service the amiable landlord, Mr. Copeland, rose and said that he would open the meeting-house in the afternoon. He did so. The meeting-house was full, and, as in the morning, the Word took powerful effect. Thus a powerful revival commenced in the village, which soon after spread in every direction. I think it was on the second Sabbath after this, when I came out of the pulpit in the afternoon, an aged man approached and said to me: "Can you not come and preach in our neighbourhood? We have never had any religious meetings there." I inquired the direction and the distance, and appointed to preach there the next afternoon, Monday, at five o'clock, in their school-house. I had preached three times in the village, and attended two prayer-meetings on the Lord's Day: and on Monday I went on foot to fulfil this appointment. The weather was very warm that day, and before I arrived there I felt almost too faint to walk, and greatly discouraged in my mind. I sat down in the shade by the wayside, and felt as if I was too faint to reach there, and, if I did, too much discouraged to open my mouth to the people. When I arrived I found the house full, and immediately commenced the service by reading a hymn. They attempted to sing, but the horrible discord agonized me beyond expression. I leaned forward, put my elbows upon my knees and my hands over my ears, and shook my head withal, to shut out the discord, which even then I could barely endure. As soon as they had ceased to sing, I cast myself down upon my knees, almost in a state of desperation. The Lord opened the windows of heaven upon me, and gave me great enlargement and power in prayer. Up to this moment I had had no idea what text I should use on the occasion. As I rose from my knees the Lord gave me this: "Up, get you out of this place, for the Lord will destroy this city." I told the people, as nearly as I could recollect, where they would find it, and went on to tell them of the destruction of Sodom. I gave them an outline of the history of Abraham and Lot, and their relation to each other; of Abraham's praying for Sodom, and of Lot as the only pious man that was found in the city. While I was doing this, I was struck with the fact that the people looked exceedingly angry about me. Many countenances appeared very threatening, and some of the men near me looked as if they were about to strike me. This I could not understand, as I was only giving them, with great liberty of spirit, some interesting sketches of Bible history. As soon as I had completed the historical sketch, I turned upon them and said that I had understood they had never had any religious meetings in that neighbourhood; and, applying that fact, I thrust at them with the sword of the Spirit with all my might. From this moment the solemnity increased with great rapidity. In a few moments there seemed to fall upon the congregation an instantaneous shock. I cannot describe the sensation that I felt, nor that which was apparent to the congregation; but the Word seemed *literally* to cut like a sword. The power from on high came down upon them in such a torrent that they fell from their seats in every direction. In less than a minute, nearly the whole congregation were either down on their knees, or on their faces, or in *some* position prostrate before God. Every one was crying or groaning for mercy upon his own soul. They paid no further attention to me or to my preaching. I tried to *get* their attention, but I could not. I observed the aged man who had invited me there, as still retaining his seat near the centre of the house. He was *staring* around him with a look of unutterable astonishment. Pointing to him, I cried at the top of my voice, "Can't you *pray?*" He knelt down and roared out a short prayer, about as loud as he could halloo; but they paid no attention to him. After looking round for a few moments, I knelt down and put my hand on the head of a young man who was kneeling at my feet, and engaged in prayer for mercy on his soul. I got his attention, and preached Jesus in his ear. In a few moments he seized Jesus by faith, and then broke out in prayer for those around him. I then turned to another in the same way, and with the same result, and then another, and another, till I know not how many had laid hold of Christ and were full of prayer for others. After continuing in this way till nearly sunset, I was obliged to commit the meeting to the charge of the old gentleman who had invited me, and go to fulfil an appointment in another place for the evening. In the afternoon of the next day I was sent for to go down to this place, as they had not been able to break up the meeting. They had been obliged to leave the school-house, to give place to the school, but had removed to a private house near by, where I found a number of persons still too anxious and too much loaded down with conviction to go to their homes. These were soon subdued by the Word of God, and I believe all obtained a hope before they went home. Observe, I was a total stranger in that place, had never seen or heard of it until as I have related. But here, at my second visit, I learned that the place was called Sodom, by reason of its wickedness; and the old man who invited me was called Lot, because *he was the only professor of religion in the place.* After this manner the revival broke out in this neighbourhood. I have not been in that neighbourhood for many years; but in 1856, I think, while labouring in Syracuse, N. Y., I was introduced to a minister of Christ from St. Lawrence county, by the name of Cross. He said to me: "Mr. Finney, you don't know me; but do you remember preaching in a place called Sodom?" etc. I said, "I shall never forget it." He replied: "I was then a young man, and was converted at that meeting." He is still living, a pastor in one of the churches in that county, and is the father of the principal of our preparatory department. Those who have lived in that region can testify of the permanent results of that blessed revival. I can only give in words a *feeble* description of that wonderful manifestation of power from on high attending the preaching of the Word.

Oberlin, Ohio, June 22, 1872.
—*New York Evangelist.*

Miscellany.

—The following on "Methodist Preaching in Lucknow" is from the *Bengal Christian Herald:* "The success attained by Methodist Missionaries in Lucknow among its Christian residents is so signal and unprecedented that a proper inquiry into its cause or causes is sure to be profitable to those who admire the zeal they evince and the work they perform. Apart from that grace which giveth the increase, and the beneficent tendency of the system of domiciliary visitation developed by them more fully than it is generally done in India, the peculiar excellencies of their preaching have had, we believe, a great deal to do with the splendid results they have displayed. The three great Methodist Missionaries in Lucknow are very far above the average preacher whose languid sermons are accountable for a great deal of practical irreligion noticeable among professed Christians in the country. Mr. Thoburn, zealous, earnest, practical, preaches with a vehemence and impetuosity which indicates a cultivated mind, a thorough command over language, and oratorical powers of a high order. Mr. Messmore brings out of the

vast storehouse of a thoroughly trained and acute intellect thoughts and ideas striking if not original, expressed in simple but forcible language, and arranged with clearness, perspicuity, and logical precision. And Mr. Cunningham, who unites a highly accomplished mind to ardent piety, a bright, genial nature, and buoyant but thoroughly disciplined disposition, speaks with an eloquence powerful indeed, rising at times to the heights of practised oratory, but characterized withal by an all-pervading sweetness such as is inimitable. The delivery besides of these preachers is so easy and natural, so apt to rise and fall with the tenor of the truths expounded and the thoughts brought forward, that a stranger in the vestry might suppose them engaged in talking rather than in preaching. The witer of these lines had once the privilege of seeing in a teaparty, of which the late Mr. Lacroix was the lion, a sight not generally, if at all, witnessed in private social gatherings. That gentleman was conversing with a friend in a whispering tone, while the other members of the party were variously engaged, some in talking, some in laughing, some in pondering their own thoughts in front of the superb fire in the hearth. On a sudden the circling hum of homely chitchat and ringing laughter was hushed, and all eyes were fixed on Mr. Lacroix, who almost at the top of his mighty voice was pouring forth with his characteristic earnestness a torrent of eloquence such as would have evoked rattling cheer in Exeter Hall. The rise of the eloquence of the preachers named is as natural as that which fixed on that respected missionary the gaze of his table companions. And, besides, their sermons are singularly devoid of the slightest tinge of fanaticism and bigotry. Educated men and able reasoners, they bring forward argument after argument and illustration after illustration arranged with lucidness, handled with ingenuity, and made instinct with the convincing spirit of an irresistible logic. Nor is that pleasant variety, which is the spice of life both in the church as well as without it, wanting in their really admirable discourses. The charge of eternally harping upon the same topic, advanced against dissenting ministers by members of what is called the Church, cannot be brought against them. They however never scruple to give more prominence than is generally done in church-services to what may be called the *converting element in preaching*. *Believing that the* majority of their hearers are unconverted, they are determined, while leading the initiated on to doctrines and truths hard to learn, to apply a considerable portion of their energy to the work of bringing wandering souls or those steeped in sin to Christ. This certainly leads to repetitions, and stamps on their utterances what may be called the seal of monotony. But as such a procedure is absolutely needed in churches composed of converted and unconverted men, any attempt on their part to divest their discourses of the prolixity and tediousness inseparable from it would be very reprehensible. Again, it is to this circumstance, this alleged defect in their preaching, that the astonishing success they have attained is attributable. The truths they present with such earnestness and power are of a thoroughly evangelical stamp, and their sermons, while fitted to instruct the converted, gravitate towards the great work of awakening the sinner, and leading him trembling and sorrowing to the foot of the cross. But they do not hang their hopes of success solely on pulpit demonstrations of their rare preaching ability, but strive to deepen the impressions they have made by varieties of devotional meetings and private interviews. And their activity in thus carrying the light into private houses rarely, if at all, visited by the messengers of grace is beyond all praise. On any day, fair or foul, one may see in Lucknow methodist preachers, methodist ladies, and, let us add, methodist laymen, paying their prescribed round of visits, meeting world-abandoned sinners in their own dens, and affectionately urging them to flee to the Rock of Ages for refuge."

—*The Freeman*: In the "Chronicle of the British and Irish Baptist Home Mission" for the present month, Mr. Eccles gives a very interesting account of a religious awakening among the population of one of those beautiful and retired spots which adorn the northern bank of Lough Neagh, in Ireland. The work began more than six months since, during a Sunday evening service in the Baptist Chapel, at Grange Corner; and from that time to the present the interest has been maintained. The meetings at the central station and all over the country-side have been crowded, and at nearly every service persons of all ages "have been convinced of sin, and of their need of a Saviour." The physical manifestations which formed such a singular and striking feature of the awakening in 1859 have not reappeared in the present movement. When the Holy Spirit produces conviction for sin, or gives—as the result of faith—the assurance of personal acceptance with God, there must be excitement. Christians cannot be "*filled* with the Spirit" without rising above the habitual level of *calm* enjoyment. The converts at Grange have felt unusual joy in the Lord, but there has been no extravagance, unless it was extravagance for an aged widow, who had found Christ, to exclaim, "Oh, what grace! How wonderful! All the sins of seventy years put away in an instant!" The new character and habits of the converts bear witness to the reality and greatness of the change which they have undergone. They are a Bible-reading and a Bible-loving people. "You never see a convert," says Mr. Eccles, "without a small Testament. In the hours of rest, whether in the harvest, in the bog, or elsewhere, the Book is brought out, and attention called to some precious portion. A godly wife after her husband's conversion remarked, 'It is so happy now: our looms are alongside, and as we weave we are giving texts to one another all day.'" The Secretary of the Mission has lately visited the scene of these spiritual triumphs, and confirms all that the missionary has related in his narrative. Our readers will do well to get the *Chronicle* for the present month, and read for themselves the record of "remarkable awakenings and conversions at Grange Corner."

—From an article by G. K. on "Our Native Helpers," read at a conference of Bengal Baptist missionaries, we take the following: It is not necessary to say much here as to the class of men that should in future be employed in connection with our Mission, for the wishes of the Committee in regard to this point are before us: "For the future no native Christian should be added to the staff of preachers employed by the Society who has not previously taken part in, and shown zeal and aptitude for, some kind of evangelistic work." This Conference has power from time to time to appoint such men, of the class described, as may come before it, to the work of preachers in connection with the Society. If the Lord in His mercy give to the Churches and the Mission such men, and only such men are appointed, most of our present difficulties and discussions in regard to *the employment of native preachers will cease; no*thing can fairly be urged against such brethren being sustained and helped, so far as may be necessary, in doing the Lord's work in this land, by their brethren of other lands.

But in regard to this class of preachers who may be appointed to labour in connection with the Society there is one most important point to be considered, namely, what should be the relation of such men to the Missionaries and to the Society? This is a matter which vitally affects the future successful working out of the principles now definitely laid down by the Committee for our guidance.

The native preachers at present employed are, as a rule, in strict subordination to some Missionary; we have not more than five or six exceptions to this rule, though some Missionaries give larger liberty to their native assistants than others do, but in most cases the native preacher has looked to be ruled and guided, he has preached when and where he was told to preach, his master was the Missionary on whom he depended for his pay and for its increase, by whom he was appointed, and by whom he might be dismissed at any time. His relation to the Society has been nominal, and his knowledge of the Committee has been indistinct and misty. In the new order of things, the relation of the native preacher to the Society should be a reality, and his relation to the Missionary should be of an altogether different kind from that which has hitherto prevailed. My judgment is that the subordinate position in relation to the Missionary, which most of our native preachers have occupied up to the present time, should not be required or maintained permanently in regard to the brethren who may be appointed to evangelistic work in the future. That position has always seemed to me an improper and unscriptural one, because the subordination is enforced by the monetary relation, and also I think it works injuriously both to the Missionary and to the native preacher. Its tendency is to produce and to foster pride and overbearingness in the one, and mean and unmanly servility in the other. Certainly our native brethren have not escaped the unhappy results of this tendency, neither do I think that all of us Missionaries have at all times wholly escaped. The brethren who are engaged with us in the glorious work of preaching the Gospel ought not to be *our* paid servants, we ought not to hold towards them the position of masters. I have sometimes thought I should like to see some other arrangement made for our native helpers drawing their allowances from the Society, so that they should not be obliged to come to the Missionary for them. They should be our brethren, our friends, our equals in the church of Christ. I would like to see the native preachers of the future, and as many as possible of our present staff of preachers, placed in a position of quite as much freedom and independence in regard to their work as we have, their relation to the Society being the same in principle as in ours. Let them be recognized fully as ministers of Christ's Gospel equally with ourselves. Let them, at the places where they may be appointed to labour, be as free to do the Lord's work in their own time and manner as we are, and let them render an account of their work to the brethren who share with them the burden of it—that is the Society at home—as we do. I wish to see as speedy an end as possible to the system which evidently, as I think, represses the spiritual life and power of our native brethren. The system is one which I think we have unconsciously drifted into, and which I am certain is becoming now a hindrance to the spread of the Gospel; for it not only checks and restrains the upspringing of spontaneous life and activity, but induces notions of the Christian ministry altogether opposed to the word of God, and alien to the honoured traditions of our Baptist Churches, in which most of us have been reared.

I do not urge that the native evangelists whom after due examination and inquiry, we may see fit to appoint, should be at once raised to that independent position which I desiderate; there should be a time of probationary labour, if not of study as well, and this time might be made longer or shorter as might seem good to us, so as to avoid the hasty and inconsiderate lifting men into positions which they are not qualified to fill well.

I know it may be objected that at present we have scarcely any native brethren amongst our staff of preachers, or in our churches, whom it would be wise to raise to so high and responsible a position as that which we occupy. This may be so, but if we have so few, I believe this unhappy state of things in part results from the mercenary and servile system in regard to our native preachers which has gradually grown up in our Mission from its commencement; and I believe that if we change our system in the direction pointed out, we shall see that men of the stamp we require will appear. We must be prepared to take a lower place as compared with our native brethren than that which we have occupied, and which they have generally so readily given to us. We must cease to be the lords and masters of our brethren, for such they willingly call us, and such in point of fact many of us under present circumstances necessarily are. Of course I do not mean to say that any of us have used our power and rule unkindly or oppressively. I believe we have all endeavoured to exercise whatever authority we may have had for the good of our brethren and for the glory of Christ, but I think that now that authority may be laid aside by us, in order that the life which is in the native Church and ministry may have freer scope for development and growth. The system which has been hitherto followed in regard to the appointment and employment of native evangelists was necessarily connected with the control and direction of them by the Missionaries, and that system, without doubt, has in the past not been altogether evil—it has probably secured a larger and more rapid diffusion of the knowledge of the Gospel over a wider area than would otherwise have been possible—but I think the time has arrived for a change of plan, and that the circumstances which require the change mark a new era of advance and success in our work.

With regard to the appointment of native evangelists there is another question which is deserving of our serious attention, and that is as to whether it should be a rule with us to appoint all our evangelists as permanent paid agents of the Society. Should we not look out for brethren in the churches who, with the sanction of their churches, would be willing to take occasionally a preaching tour, receiving from the Society only such pecuniary help as might be needed to defray the expenses of the journey?

There is another part of the subject which it will be necessary for us to consider and deal with, and that is the allowances which should be made to our native brethren engaged on behalf of the

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Society; this is a subject which can most conveniently be settled by a Committee of our number, but there are some general principles by which this Committee should be guided, and upon which the whole Conference should be agreed. In the first place, the principle should be laid down and acted upon which we accepted who were sent out from England, which was, that we were to receive, *not* remuneration for our work, but that which was necessary to the sustenance of ourselves and families in this country. Let us remove as far as possible the name and idea of salary, and substitute the idea of sacrifice for Christ's sake. Then I think it would be well to settle upon some maximum amount of allowance to such agents as may be appointed. I am informed that the Directors of the London Missionary Society have done this for their native agents in this country.

If we, as a Conference, should, with the approval of the Committee, enter upon the course I have thus imperfectly laid before you, I do not think that even by so doing we shall reach, though we shall come nearer, the ideal of what ought to be, and of what must be, in order that the work of God may be prosecuted to its ultimate success. There must come, and I believe will come, a further change, when it shall not only be for the Missionaries to occupy a lower place, but the Society itself shall hold a different relation to the native evangelists of India. I look forward to the time when the churches in the country shall rise to a true sense of duty and privilege, and shall appoint, and to the extent of their ability sustain, their own evangelistic agency, when the Society's native agency shall become that of the churches, the Society being content to give contributions in aid of evangelistic work to the churches, becoming only a *helper* instead of being the doer and director of the work.—*Christian Spectator.*

TELEGRAPHIC NEWS.

London, Feb. 14th: The Lord Chancellor has introduced a bill into the House of Lords for establishing a Supreme Court of Judicature consisting of twenty-one Judges under the presidency of a Chief Justice, and comprising the Law and Equity Courts, and the High Court of Appeal, which will withdraw the appellate jurisdiction from the peers for English cases. Lord Cairns has expressed his general approval of the scheme.—In the Commons, Mr. Grant Duff, replying to a question, said it was intended to proceed with the construction of a railway to Peshawur on the metre gauge.—Mr. Cardwell, replying to Colonel Bartelot, said it was not intended to disturb the 12 years' term of regimental service in India.—It is stated that, in consequence of the dearness and scarcity of coal, 300 furnaces of iron-masters in the north of England will be extinguished next week.—In the House of Commons last night Mr. Gladstone said that neither the British nor Indian Government intends guaranteeing the Euphrates Valley Railway.—Mr. Gladstone has introduced the Dublin University Bill, emancipating the University from the control of Trinity College, and bestowing on the University 1¼ per cent. of the revenue of Trinity College. The other funds are to be derived from the ecclesiastical property of various colleges, which are to be incorporated with the University, and to have a governing body of 28 members, chosen irrespective of their religion.

Madrid, 14th: All the civil and military authorities in the Spanish provinces have recognized the new Government. King Amadeus has arrived at Lisbon.

London, 15th: Lord Enfield has promised to lay before Parliament further papers respecting the intermediate zone and Russian colonization on the borders of Attrek.—Colonel Pollock has been gazetted Knight Commander of the Star of India, and Captain Lovett and Mr. Henry Walter Bellew, Companions of the Star of India, for their services in Seistan.—In the Galway Prosecution Case of Father Quinn, the jury having disagreed, the latter were discharged.—A prospectus of the Madras Tramways Company has been issued.—The price of iron advanced 20 shillings a ton at Wolverhampton yesterday.

Berlin, 15th: The Emperor Wiliam has ordered a judicial inquiry into charges of gross official corruption relative to railway contracts.

Madrid, 15th: The Spanish Government has clearly intimated its resolution to keep Cuba.—The American Congress has rejected a resolution of congratulation to Spain on the establishment of a Republic.—The Portuguese Government have proposed the mobilization of 9,000 of the reserve, and it is said that they are about to assemble an army of observation on the frontier of Portugal.

New York, 15th: President Grant has sent a message urging Congressional intervention at Utah for the suppression of polygamy.

London, 16th: The Commons have rejected by 116 against 63 a motion for correspondence relative to the maintonance of an English envoy at the Papal Court.—*Obituary:* James Farish.—The strike in South Wales is now partially ended, and 4,000 miners will resume work on Monday.

New York, 16th: The House of Representatives at Washington has approved a Bill recognizing the claims of the officers, crews, owners, and insurers of the ships and cargoes destroyed and captured by Confederate cruisers, to the Geneva indemnity.

Constantinople, 16th: The Grand Vizier has been relieved of his functions, and Essad Pacha will succeed him.

London, 17th: The Spanish authorities have released the steamer *Murillo*, believing the charges of her having run down the *Northfleet* not to be proved.—The Insurance Companies have been excluded from participating in the Geneva award.—Railway shares are very depressed in consequence of diminished dividends and increased expenses.—In the House of Commons this evening the Jury Bill was read a second time. The Bill reduces the number of members in a Jury to seven, except in cases of murder or treason. Unanimity will henceforth only be necessary for a verdict in the case of murder or treason.—In the House of Lords, the Duke of Argyll said that the intended boundary of Afghanistan will follow the river Oxus to the place where it branches into two streams, and then the northern stream.

18th: The Irish journals adversely criticize Mr. Gladstone's education scheme.—The rumours of a fusion between the Orleanist and Legitimist parties are resultless. The Duc de Broglie's report is couched in a conciliatory tone and firmly maintains the resolutions of the Committee of Thirty.—The price of coal advanced in several manufacturing districts yesterday. The question was duly discussed in the journals, but Government declines to interfere. The majority of the Welsh masters reject the compromise which was partially adopted on Saturday.

Berne, 18th: M. Mermillod, having refused to obey the Council, has been expelled from Switzerland.

Berlin, 18th: The St. Petersburg correspondent of the *Nord Deutsche Zeitung* states that the magnitude of the Khiva Expedition has been exaggerated, and that probably only 7,000 men will form the expedition.

London, 19th: Mr. Gladstone's motion for a select committee to investigate the increase in the Civil Service estimates has been agreed to in the House of Commons.—There has been a gas explosion at the Talke Colliery, Staffordshire, at which forty persons fell victims.—H. M. Troop-ship *Malabar* has arrived at Portsmouth.—Don Carlos has arrived at Jeanluz. Military operations in Spain are impeded by the weather. It is stated that the fifth milliard of the German indemnity will be paid by France at the end of July next.—The Captain General has proclaimed the Spanish Republic in Havanna. The slaveholders are displeased.—The Galway prosecution case has resulted in the acquittal of Bishop Duggan.—The Army estimates for the current year amount to £13,231,400, being a decrease of £408,100.—The entry of Don Carlos into Spain has been contradicted.—The Spanish Conservatives intend to demand the dissolution of the Cortes, and a convocation of a Constituent Assembly.

Paris, 19th: The Committee of Thirty have adopted M. Dufaure's proposal that the Assembly, before dissolution, shall legislate for the transmission of the executive power, and for the creation of a second Chamber.

London, 20th: Coals in London yesterday declined 3*s.* to 4*s.*, but at the South Durham Collieries there has been an advance of 2½ to 3.—A movement has been commenced at Blackburn to close the mills in consequence of the dearness and scarcity of fuel.—The Spanish War Minister has asked for a credit for arming the people.—The statement that a fifth millard would be paid in July next is incorrect. Negotiations are pending and it is expected that the result will end in the payment being made in September or November.

PASSENGERS SAILED.

Per P. and O. Str. *Cathay, Feb. 17th:*

For Southampton.—Mr. and Mrs. Haynes; Mr. James Dickson; Mr. Alfred Clay; Mr. and Mrs. Manisty and two infants; Col. and Mrs. Ewart; Mrs. Melvill and infant; Mr. and Mrs. C. S. Stack, child and infant; and Lieut. R. and Mrs. Patch, children and infant.

For Brindisi.—Lieut. Col. and Mrs. Emerson; Mr. J. W. Dalrymple; Mr. Grant; Mr. J. S. Elmore; Mr. McIlwraith; Mr. H. B. Erskine; Capt. Boyle; Mr. W. F. Crawford; and Mr. J. F. Clinton.

For Suez.—Mr. P. B. O'Brien; Mr. Dawson; Capt. Pixby; Mr. Carleton Blyth; Assistant Apothecary Haire, wife and three children; Rev. J. H. Messmore; Mr. Rodgie; and Mr. E. Porte.

For Venice.—Mr. and Mrs. S. U. Martin and infant; Major and Mrs. W. B. Preston and infant; Mr. Latimer; Mr. and Mrs. Nutt; Mr. E. Barker; Lieut.-Colonel Malet de Carteret; Mr. Burge; Rev. R. C. Bromfield; Mr. W. S. Cresswell; Mr. J. Steimthal; Mr. J. Hulbert; Mr. F. Charcol; Mr. A. H. Giles; and Mr. and Mrs. Mitchell.

PASSENGERS ARRIVED.

Per P. and O. Str. *Peshawur, 15th:*

From Southampton.—Capt. Cantor; Mr. R. N. Watson; Lieut. Rothney; Mr. Hayward; Mr. Blees; and Mr. Fox.

From Venice.—Capt. and Mrs. Vivian and infant; Mr. and Mrs. Horsburgh; Mr. Carrick; Mr. Baker; Mr. Dods; Mr. Fraser.

From Brindisi.—Mr. Liot; Mr. Pengelly; Col. Park; Mr. McCraken; Mr. Watson; and Mr. Thomson.

From Suez.—Mrs. C. A. White; Mr. Fabre; and Mr. Poupardi.

From Aden.—Major Oakes.

Per Str. *Virago, 16th:*

From London.—Capt. Alves; Mr. Cheatham; Mr. and Mrs. Wrip; Mr. Mackenzie; Mr. C. Gayford; Mrs. and Miss Read; and Mrs. Patterson.

Per Str. *India, 18th:*

From Genoa.—Lieut.-Colonel and Mrs. H. N. Miller; Mrs. J. J. Percival and child; Mrs. Pollard; Mr. Dalay; Mr. Rous; Mr. and Mrs. Channer; Mr. and Mrs. Wait; Mr. Betran; and Mr. Craig.

From Leghorn.—Messrs. Bigongiari and Muraglia.

From Naples.—Colonel and Mrs. Gardiner; Mr. Macdonald; and Mr. Robertson.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

MARRIAGE.

FOWLER—SIMPSON—At St. John's Church, Colaba, Edwin Gifford Fowler, Esq., to Eliza Jane Simpson, widow of the late W. C. Simpson, Esq.

DEATHS.

WEBB—Feb. 13th, at Bandora, of whooping-cough, Luer Albert Victor, the beloved son of Alfred and Henrietta Webb, aged 9 months.

CABRAL—February 18th, in the Fort, Mr. Frederick George Cabral, Purveyor and Accountant, European General Hospital.

BARR—Jan. 19, at Dover, suddenly, of disease of the heart, Col. J. T. Barr, Bombay Staff Corps.

LAING—Jan. 19, the Rev. Charles Laing, Bombay Retired.

Advertisements.

BOMBAY AUXILIARY BIBLE SOCIETY.

THE Annual Meeting of the BOMBAY AUXILIARY to the BRITISH AND FOREIGN BIBLE SOCIETY is appointed to be held in the Darbar Room, Town Hall, on Tuesday, the 25th instant, at 5 P.M., when a Report of its proceedings for the past year will be submitted.

The Rev. J. S. S. ROBERTSON, President of the Society, will occupy the Chair.

The attendance of the Friends of the Society is respectfully invited.

D. C. BOYD,
T. CARSS,
Secretaries.

Bombay, 17th February 1873.

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JOHN PATON, } *Honorary Secretaries.*

Bombay, 1st January 1873.

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